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## V.—THE VOCATIVE IN APOLLONIOS RHODIOS.

The serene atmosphere of the epos is not favorable to the true interjection.  $\delta$  δειλ' is found in Homer but there is no αἰαί, no φεῦ, no ὄτοτοί.  $\omega$  is found in  $\omega$  μοι and in  $\omega$  πόποι but there is no οἶμοι, and now, according to Professor SCOTT, even the mild  $\omega$  is excluded from the *quietis ordinibus deorum*. This exclusion, this *taboo*, seems to be an inheritance from the dactylic measures of hieratic poetry, beginning, say, with Ζεῦ πάτερ, and it is noteworthy that, opening as they do with a vowel, many of the names of the gods would rebel against  $\omega$ . Outside of dactylic poetry, outside of epic poetry, there is no interdict against the combination of  $\omega$  with the name of a god. Lofty Pindar does not balk at  $\omega$  Ζεῦ, I. 5 (6), 3 or at  $\omega$  Ζεῦ πάτερ, O. 7, 87 and I. 5 (6) 42 and the honey-tongued Keian nightingale has  $\omega$  Ζεῦ κεραυνεγχές 8, 10 (K.) as well as  $\omega$  χρυσάλακατοι Χάριτες 9, 1. As for the iambic levellers we are not surprised to find in Archilochos  $\omega$  Ζεῦ πάτερ Ζεῦ, σὸν μὲν οὐρανοῦ κράτος or in Hipponax  $\omega$  Ζεῦ πάτερ θεῶν Ὀλυμπίων πάλμν. So too, the dramatists use  $\omega$  Ζεῦ, without scruple, from the priestly aristocrat Aischylos to the advanced thinker Euripides. In prose  $\omega$  becomes colorless, so colorless that puzzled grammarians looked upon it as a manner of article to the vocative (Apoll. Synt. I, 18). Cf. Jannaris § 251. Then it was the absence of  $\omega$  that became emotional (S. C. G. § 20), until that emotion also wore itself out, and the vocative without  $\omega$  ceased to thrill (Blass, G. N. T. § 33, 4). These shifts of ἦθος we encounter everywhere in language. The third attributive position means one thing in the epos, another in prose (A. J. P. XXIII 8). οὐ μὴ loses much of its passion by abuse (A. J. P. XVIII 460). Wilamowitz has called attention to the shifting fortunes of ἐθέλω and θέλω (H. F.<sup>2</sup> II 11) and not without interest in this whole matter is the crushing victory of the religious θέλω in modern Greek over the secular βούλομαι (A. J. P. XVI 525). Thinking it might be worth while to see how far the old epic θεσμός obtained in the artificial epic of a later day, I have examined the Argonautica of Apollonios to this end, and my results have been checked by the keener eyes of my

friend, Professor MILLER. The outcome is not considerable because the speeches in Apollonios do not take up relatively so much space as the speeches in Homer; and Apollonios does not deal so much with the gods. But there is no passage in which the gods are addressed by  $\delta$  except  $\delta$  1411 and 1414 (see below), and  $\delta$  is sparingly used at any rate.

B. L. G.

a. Without  $\delta$ .<sup>1</sup>

$\alpha$  1 Φοῖβε (3).<sup>2</sup> 411 ἄναξ (1+2). 420 Ἐκηβόλε (3+4). 422 ἄναξ (3+4).  $\beta$  693 (3+4).  $\delta$  1706 Λητοῖδη.  $\alpha$  242 Ζεῦ ἄνα.  $\delta$  1673 Ζεῦ πάτερ.  $\alpha$  295 μήτερ (5).  $\delta$  31 μήτερ ἐμή.  $\alpha$  336 φίλοι (1+2).  $\gamma$  545 (1+2). 553 (1+2).  $\delta$  83 (1+2). 190 (3+4). 1347 (1+2). 1554 (1+2).  $\alpha$  463 Αἰσονίδη. 1092. 1332.  $\beta$  444. 615.  $\gamma$  475. 941.  $\delta$  355.  $\gamma$  509 ἥρωε Αἰσονίδη.  $\alpha$  476 δαιμόνιε. 1257.  $\gamma$  711 δαιμονίη. 1120.  $\delta$  95. 395 (2+3).  $\alpha$  865 δαιμόνιοι.  $\beta$  880.  $\alpha$  703 Ἰφινόη (2+3). 793 εἶνε.  $\gamma$  401.  $\delta$  33. 89.  $\alpha$  836 Ὑψιπύλη. 900.

$\beta$  11 ἀλίπλαγκτοι (1+2+3). 209 Πανελλήνων προφερέστατοι (1+2+3+4). 256 τέκνον (6). 438 Φινεῦ (3+4). 622 Τίφυ. 869 Διακίδη. 886. 1219 ἠθεῖε (2+3).  $\gamma$  52 ἠθεΐαι.

$\gamma$  1 Ἐρατώ (2+3). 11 θυγάτερ Διός (Athena) (3+4). 91 Ἥρη Ἀθηναίη τε. 19 Ἥρη. 32. 79 πότνα θεά. 91 (see above).  $\delta$  1199 Ἥρη.  $\gamma$  108 Κυθέρεια (2+3). 129 ἄφατον κακόν (Eros) (3+4).  $\delta$  445 σχετλί' Ἔρως, μέγα πῆμα, μέγα στύγος ἀνθρώποισιν.  $\gamma$  304 παιδὸς ἐμῆς κοῦροι Φρίξιοί τε. 320 Αἰήτη. 386. 427. 372 λωβητῆρες (5+6). 467 πότνα θεὰ Περσὴ (3+4+5). 674 Μήδεια (2+3).  $\delta$  739 σχετλίη.  $\gamma$  688 Χαλκίοπη. 727.  $\delta$  32 Χαλκίοπη καὶ πᾶς δόμος (2+3+4).  $\gamma$  975 παρθενική (2+3). 978 κούρη (6).

$\delta$  1 θεά (3+4) = 2 Μοῦσα (3). 552 θεαί (1+2). 984 Μοῦσαι (6). 757 Ἴρι φίλη. 783 Θέτι διὰ (2+3). 1014 βασίλεια (2+3) = 1026 πότνα. 1047 σχέτλιοι ἀτροπῆς καὶ ἀνγλέες. 1073 ναὶ φίλος = 1079 ἄναξ (1+2) = 1086 φίλε (1). 1098 Ἀρήτη. 1318 κάμμορε. 1333 ἐρμημόμοι κυδραὶ θεαί (1+2+3+4). 1485 Κάνθε. 1564 ἥρωε (6). 1597 δαῖμον. 1773 ἀριστῶν μακάρων γένος (1+2+3+4).

<sup>1</sup> While the list of vocatives here given is not claimed to be exhaustive, it is not likely that the few vocatives that may have escaped observation would materially affect the results of a comparison between Homer's and Apollonios' usage.

<sup>2</sup> The numerals in parentheses designate the foot or feet in which the expression is found. When no numerals follow, the word begins with the first foot.

b. With  $\delta$ .

$\alpha$  616  $\delta$  μέλεια, ζήλοιο τ' ἐπισμυγεῶς ἀκόρητοι. 657  $\delta$  φίλαι.  $\gamma$  891.  
 $\beta$  468  $\delta$  φίλοι. 641. 774. 1200.  $\gamma$  171. 492. 523.  $\delta$  1741  $\delta$  φίλε (5).  
 $\alpha$  1337  $\delta$  πέπον.  $\gamma$  485.  $\delta$  1749. Cf.  $\beta$  244  $\alpha$  δειλ'. 288  $\delta$  νίεις Βορέω  
 (2+3+4). 341  $\delta$  μέλαιοι. 411  $\delta$  γέρον. 420  $\delta$  τέκος.  $\gamma$  936  $\delta$   
 κακόμαντι (2+3).  $\delta$  1031  $\delta$  πέρι δὴ μέγα φέρτατοι (2+3+4). 1383  
 $\delta$  πέρι δὴ μέγα φέρτατοι νῆες ἀνάκτων (2+3+4+5+6). 1411 δαίμονες  
 $\delta$  καλαὶ καὶ εὐφρονες, ἴλατ', ἄνασσαι. 1414  $\delta$  νύμφαι, ἱερὸν γένος Ὀκεανοῖο  
 (2+3+4+5+6).

It might be interesting to note also the following:

$\alpha$  290  $\omega$  μοι ἐμῆς ἄτης.  $\gamma$  798.  $\gamma$  674  $\omega$  μοι ἐγώ.  $\gamma$  558  $\delta$  πόποι.  
 $\delta$  1458.

C. W. E. MILLER.